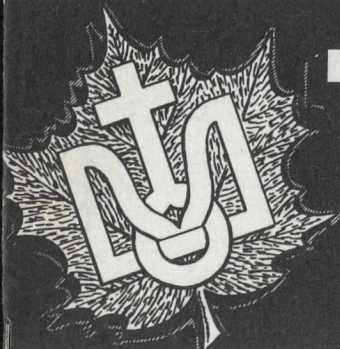


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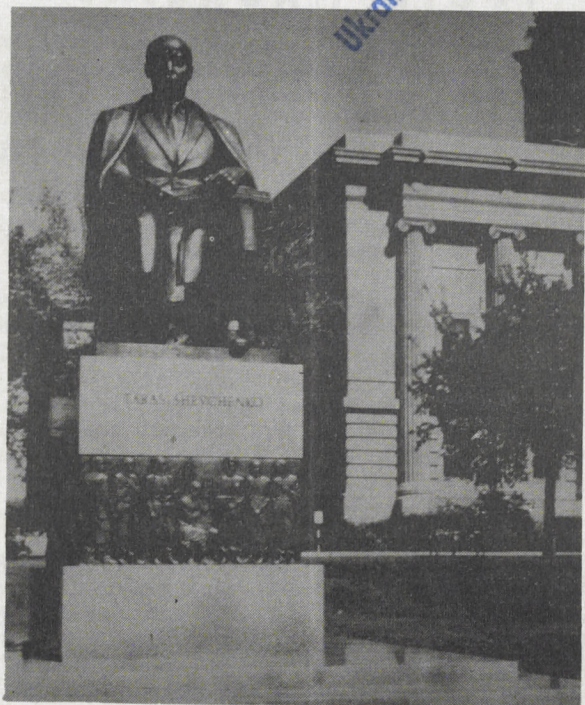


# Youth

Vol. 17, No. 10

EDMONTON, ALBERTA

October, 1961



Monument Unveiled in July  
in Commemoration of our Ukrainian Poet

Youth . . . The Golden Age of Opportunity

# YOUTH

Organ of the  
Ukrainian Catholic Youth  
(U.C.Y.)

Edited by Press Committee  
Subscription: \$1.00 per year.  
.10 per copy.

Authorized as Second Class Mail, Post Office Department, Ottawa.

Editor, Mary Pidoborozny  
Circulation - 662  
Address All Correspondence and Cheques to

## YOUTH MAGAZINE

10967 - 97 Street -- Edmonton, Alberta, Canada

SUBSCRIPTIONS	Sept. Issue	Oct. Issue
EDMONTON DIOCESE	256	266
TORONTO DIOCESE	175	175
SASKATOON DIOCESE	164	164
WINNIPEG DIOCESE	57	57

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# YOUTH MAGAZINE

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH



When I received the Minutes of the National Convention last week, my first thoughts after re-reading them were: "I wonder just what the outcome of this convention will be. Will the ideas be only on the paper of the Minutes or will they really be put into use by the dioceses and the clubs?"

After all, let us stop and think. Is it sensible to waste the time it took to go to the convention and also the money spent going there if we do not try to follow the suggestions as discussed?

One factor that was brought up which should be corrected this year was the lack of knowledge and correspondence which existed between some locals, dioceses and national executives.

We should all remember that our national executive has the right to know how our dioceses and locals are making out in their membership and other matters pertaining to the locals and dioceses. In turn, we expect from the national executive their leadership, interest and support.

Another matter which was discussed at the convention was of course the YOUTH Magazine. I trust that the National and Diocesan executives with their locals will be able to fulfill their promises of support to our magazine. I must commend the Saskatoon Diocese for the contribution of \$215.00 in August. The National Executive has given \$76.91 (profits from the convention) towards the press fund. The Edmonton UCY Clubs in Edmonton are holding a dance in October with the proceeds going to the YOUTH magazine. I am hoping to hear that the dioceses of Winnipeg and Toronto shall follow these fine examples.

Let us all aim to work, play and pray together and if we are able to fulfill this I am sure that within the next year our clubs across Canada will be most successful, and truly ones that we can be most proud of.

May God bless you.

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UNIVERSITY OF ALBERTA



# READ YOUR CONSTITUTION

## LOCALS

The Local Executive shall be the governing authority of all Ukrainain Catholic Youth in a parish or mission responsible to its Diocesan Executive. It shall also work in co-operation with its Regional Executive.

(a) The executive of the local unit shall be elected by the members at the annual meeting of the unit in the fall and shall consist of:

1. Spiritual Director
2. President
3. Vice-President
4. Secretary
5. Treasurer
6. Two Regional Representatives
7. Publicity and Press Chairman
8. Three Auditors
9. Fifth Member
10. Organizational Chairman
11. Spiritual Chairman
12. Educational-Cultural Chairman
13. Social and Sports Chairman

(b) Duties of Officers of the Local Unit:

1. Spiritual Director of the local unit and its Honorary President, with all the rights and priveleges of a member, shall be the priest in whose parish the unit is situated.
2. The President shall:
  - call to order and conduct all meetings of the local unit and of the Local Executive,
  - see to it that a Programme of Activities is implemented,
  - take care of the growth and development of his unit,
  - together with the Secretary, sign all documents of the unit,

-together with the Treasurer, upon approval of the executive members, transact all financial business of the unit.

3. The Vice-President shall assume the duties of the President in the latter's absence.

4. The Secretary shall:

- prepare an annual report to be read at the end of the term of office, a copy of which shall be forwarded to the Diocesan Executive,

- record minutes of the meetings of the unit and unit executive,
- conduct all necessary correspondence of the unit.

5. The Treasurer shall:

- Keep income and expense books,
- keep a record of unit members,
- collect the membership fees and remit the dues to the Diocesan Treasurer, and publication headquarters, (Refer to Section 11),
- prepare an annual report at the end of term of office, a copy of which shall be forwarded to the Diocesan Executive,

- apply his signature with that of the President to financial transaction of the organization.

6. The Two Regional Representatives:

(a) (1) Urban: The Two Regional Representatives shall represent the local unit at the Regional Executive and shall attend all meetings of this Executive.

They shall be eligible for elections to the various executive positions at the Tegenal Convention.

(11) Rural: The two representatives shall represent the local unit at the Sub-Regional meetings. Where there is no Sub-Regional Executive, they shall represent

their unit at the Regional Convention and shall be eligible for election to the Regional Executive.

(b) Duties of Representatives: All representatives shall make a report of the unit's plans, activities, suggestions, difficulties, etc. to the Regional or Sub-Regional Executive. They shall also bring back a report of the Regional's or Sub-Regional's plans and activities to the local unit. As each representative shall have the privilege of holding a position on the Regional or Sub-Regional Executive, great care should be exercised in his or her election.

7. The Fifth Member shall substitute for the Secretary of Treasurer when necessary.

8. The Auditors shall audit the financial records and statements of the unit and give a report thereon to the annual meeting of the unit.

9. The Four Chairmen - The Chairmen may be elected for the entire term of office or appointed by a meeting of the unit as occasion arises.

#### 1. Executives

Duties of the Four Chairmen:

-Each Chairman shall implement a Programme of Activities planned by the Executive and shall submit a report to the unit following each event.

-Each Chairman shall be authorized to select a working committee.

10. The Publicity Officer shall: -be responsible for literary and financial contributions to the Youth Magazine.

-take care of any publicity required by the Local Executive upon approval of the Spiritual Director and Local President. -keep a record of all publicity concerning the unit.

General Duties of a Local Executive:

-To hold a meeting at least once per month with the Spiritual Director, to plan activities and meetings of the unit and in particular to implement the directives of the Diocesan Executive.

-To ensure the holding of regular general meetings at least once per month.

-To ensure that both executive and general meetings are fully organized and planned well in advance.

-To strive for increased membership at all times.

-To train non-executive members for future leadership by delegating varied responsibilities during the term.

-To utilize potential leaders with a view to their becoming the unit's future presidents.

-To ensure an equal distribution of various activities planned by the executive, and full coverage of spiritual activities, organizational (membership), educational-cultural, social and sports during their term of office.

-To ensure proper representation of the unit at all Ukrainian Catholic Conventions or gatherings where the general welfare of the organization is concerned.

-To guard and develop the growth of the unit at all times.

-To orientate and inform members of matters pertaining to the society through the reading of circulars, bulletins and letters sent out by various executives.

#### 111. FINANCES

##### A.--FEES

1 (a) The initial membership fee shall be \$3.00 per year.

(b) Upon full payment of the initial fee a new member shall receive:

(1) A copy of the Constitution of the society.

(11) An identification button (UCY) Pin.

(111) A membership card.

(1V) One years subscription to the official publication of the society, THE YOUTH.

(c) Distribution of the inirtial fee:

(1) \$1.00 to the YOUTH publication headquarters.

(11) \$1.00--Identification button.

(111) \$1.00--Administration:

25¢ Dominion

25¢ Diocesan

50¢ Retained by Local

2 (a) Membership renewal shall be \$2.00 per year.

(b) Upon full payment of the renewal fee a member shall receive:

(1) A renewal of his subscription to THE YOUTH.

(11) A membership card.

(c) Distribution of the renewal fee:

(1) \$1.00 to the Youth publication headquarters.

(11) \$1.00 Administration as outlined above.

3 Where several members of one family are members of the society, one subscription to THE YOUTH may suffice for these members.

## B. RECORDS

In addition to other income and expenditure the Treasurer of every executive in the society shall keep a separate record of fees. (For transmission of fees see: Duties Local Treasurer and Diocesan Treasurer).

## C. REPORTS

The financial report shall contain an itemized record of income and expenditure and summary of membership.

Both the National and Diocesan Executives shall have the right to decide what officials of these two executives may be salaried and the amount of such salaries.

## WHAT IS A GIRL?

Cornell Popyk  
Ottawa U.C.Y.

Little girls are the nicest things that happen to people. They are born with a little bit of angel-shine about them and though it wears thin sometimes there is always enough left to lasso your heart--even when they are sitting in the mud, or crying tempermental tears, or parading up the street in mother's best clothes.

A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves...yet, just when you open your mouth, she stands there demure, with that special look in her eyes.

A little girl is Innocence playing in the mud, Beauty standing on its head, and Motherhood dragging a doll by the foot.

Girls are available in five colors--black, white, red, yellow, or brown, yet Mother Nature always manages to select your favorite color when you place your order. They disprove the law of supply and demand--there are millions of little girls, but each is as precious as rubies.

God borrows from many creatures to make a little girl. He uses the song of a bird, the squeal of a pig, the stubbornness of a mule, the antics of a monkey, the spryness of a grasshopper, the curiosity of a cat, the speed of a gazelle, the slyness of a fox, the softness of a kitten, and, to top it all off--He adds the mysterious mind of a woman.

A little girl likes new shoes, party dresses, small animals, first grade, noise makers, the girl next door, dolls, make

believe, dancing lessons, ice cream, kitchens, coloring books, make-up, cans of water, going visiting, tea parties, and one boy. She doesn't care so much for visitors, boys in general, large dogs, hand-me-downs, straight chairs, vegetables, snow suits, or staying in the front yard.

She is the loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime, the quietest when you want to show her off, and the most flirtatious when she absolutely must not get the best of you again. Who else can cause you more grief, joy, irritations, satisfaction, embarrassment, and genuine delight than this combination of Eve, Salome, and Florence Nightingale? She can muss up your home, your hair, and your dignity--spend your money, your time, and your temper--then just when your patience is ready to crack, her sunshine peeks through...and you've lost again.

Yes, she is a nerve-racking nuisance, just a noisy bundle of mischief. But when your dreams tumble down and the world is a mess--when it seems that you are pretty much of a fool after all--she can make you a king when she climbs on your knee and whispers, "I love you best of all".

#### ANNUAL CLOSED RETREAT FOR GIRLS

at St. Albert, Alberta  
on Nov. 3-5.

#### Contact:

Elsie Sosnick  
Ph. GE 9-1337  
Adeline Manowski  
GE 9-0875  
Mary Pidoborozny  
Ph. GA 4-3071

## How the Christian Faith Came to Ukraine . . .

The Christian Faith came to Ukraine long before it was officially proclaimed as the religion of the Kievan State. According to an ancient tradition, Saint Andrew, the Apostle of Christ, was the first missionary to the people, who lived in Sarmatia. This is quite probable, for the Christian faith reached the coast of the Black Sea and the lower Danube in the early years of the Christian era. From there it might conceivably have spread northward among the people that dwelt where now the Ukrainians are living.

The mentioned tradition relates that Saint Andrew who preached the Gospel to the Greek colonists on the coasts of the Black Sea reached the mountains of Kiev and planting the cross in the ground exclaimed prophetically: "Do you see these mountains? The mercy of God has to shine upon them. Many churches will be built here, for the Lord will illumine with baptism this country!"

The ensuing incursions of the Avares and Huns destroyed the seed cast by Saint Andrew... We have no historical documents which refer to the Christian faith until the ninth century, although we may assume that it was spreading freely in the state of Kiev because of the mutual trade and commerce which flourished between the Greek empire and Ukraine of old. In different treaties between Byzantium and Ukraine there were Ukrainian emissaries who took the oath in the name of Christ. In the first part of the ninth century there was in Kiev a church of St. Elias.

In 914 prince Ihor became the Ukrainian ruler. His wife Olga

was converted to Christianity about the year 945. An old tradition relates the words of the Patriarch of Constantinople, with which he was supposed to address Olga after having baptized her: "Blessed are you among the women of Rus, because loving truth you gave up the darkness of paganism. Behold, from this day forward all generations will not cease to call you blessed!"

Saint Volodymyr, grandson of Olga, Grand Prince of Kiev, became a Christian and was baptized in Kherson. From Kherson he returned to Kiev and arranged for the conversion of his subjects who were baptized in 988. Volodymyr at once cast the pagan idols into the river Dnieper, built many churches and monasteries, founded many schools. Meanwhile the Greek and Bulgarian monks introduced into the country Byzantine culture, architecture and the beautiful Rite with its splendid church functions.

The princes of Kiev were far from tolerating Greek interference with affairs of the Ukrainian church. A native Hierarchy was soon established in 1051, with a Ukrainian monk Hilarion as Metropolitan at its head during the reign of Yaroslav the Wise, the son of Saint Volodymyr.

The church services were held in the church. The Slavonic language, which at that time was very similar to the vernacular language of the people, was used.

By Rev. M. Schudlio C.Ss.R.  
from Ukrainian Catholics.

Credit Mr. Beadsley with good sportsmanship. When his store went bankrupt after two weeks of dismal business, he plastered a big sign on the window that read: "Opened by mistake."

## WHY PEOPLE QUIT GOING TO CHURCH

There is nothing more tragic in this world than to see a man who has lost the gift of faith, unless it is to see one who still has the faith but refuses to practice it.

We know that their conscience is bothering them, that they are trying to quiet the little voice that tells them they are wrong.

It is interesting to study the various types. Here is a man from a good family with a background of solid Catholic education. For years he attended to his duties and received the sacraments frequently; but all of a sudden he quit going to church. Why?

Ask him and he will start the putting the blame on the priest. His pastor was always asking for money, or the priest scolded him in the confessional, or he disagreed with the way the pastor ran the parish, or perhaps some priest was guilty of a human defection, and he poses as though he were scandalized.

Such a man fails to realize that the Church is divine but is administered by human beings. His heart is full of pride, and he has an exalted opinion of his own excellence and talents. Augue with such a one and you get nowhere. He will clam up or become abusive and angry; yet he knows he is wrong, and in his heart he is convinced of the truth of the Church. He won't join another religious sect but he will become just another lapsed Catholic.

Then there is the man who disagrees with the way the Church is run. He doesn't like the Church's attitude on intefration or mixed marriage or labor unions.



He can't understand why the bishop has to have a new cathedral. He feels the need of religion but claims that he finds more charity and kindness amongst non-Catholics than he does amongst his own Catholic brethren. He expects every priest to be a stellar example of every virtue and will countenance no imperfections.

Such a person cannot be reached by argument nor is he satisfied if one agrees with him. Actually all he is doing is throwing up a smoke screen. He quit going to church and the sacraments, but it wasn't because of any of the faults he finds with the Church and Catholics. The real reason was that he started practising birth-prevention and was refused absolution because he refused to stop it.

There are some people who give up going to church because they are angry with God. They made a mistake through their own pride and foolishness; and now they blame God because He won't make everything all right again.

Maybe a good Catholic girl marries a non-Catholic against the advice of priest, parents and people. After he has given her two or three children the man leaves her and marries another. She quits going to church. Why? Not because she lost the faith but because God won't do what she wants. Oh, she doesn't want her husband back again, but it would be so nice if he were out of the way so she could marry again, validly and in the Church. Eventually she does marry again--out of the Church--and then she loses the faith entirely.

Those we pity most, though, are they who still have a spark of faith but who don't want to make any sacrifices for the faith. Some are just too proud.

Years ago perhaps, in a fit of anger or jealousy or through negligence or bad company they quit going to church; in time they realized their mistake. Now they hunger for God and the Sacraments but they are too proud to admit their wrong. To compensate they give lavishly to charity, they argue for the authority of the Church and defend her against her enemies; they even advise others to do what is right but their pride keeps them from coming back to the faith they love. Also to be pitied are those who measure the faith by a material yardstick. If they prosper and have comforts and security they go to church and even pose as strong Catholic leaders in their parishes. But let adversity come, or poverty, and they quit going to church, give up the sacraments and sadly, too often turn against God. Yet they know they are wrong and in their hearts they know what they need most is the sacraments. In them the faith is not entirely dead and for them there is hope. They are like the illogical Catholics who argue what sin is not sin because God doesn't always punish it by loss of health, wealth or social standing.

## HOW TO PROTECT YOUR FAITH

1. The first means of preserving faith is that of prayer. All graces, in our adult lives, come to us through prayer. The greatest of all graces is the power to believe all that God has revealed. God may have given that power freely in baptism but He will not continue to uphold it in a person who does not pray. Experience confirms this abundantly; those who give up the practise of frequent prayer in-

variably find their faith weakening until at last it may be said to be lost.

2. The second means necessary to the preservation of faith is fidelity to what it commands.

Deliberate, habitual, mortal sins frequently end in a loss of faith. It is not hard to understand why. Sin is a direct insult to Almighty God, on whose good pleasure faith depends. God is all-merciful, of course, and for one sin or even several sins does not usually permit a person's faith to die. But when He is offended again and again, when a person's life is built around a habit of mortal sin, God frequently withdraws all His graces from that person, and the sad result is a loss of faith.

3. The third important means of preserving faith is the use of the mind to understand its reasonable foundations and its essential teachings. Faith is built upon reason, and the more a person studies its motives, its bases, its logical connectives, its applications to life, the stronger

er will faith become. No matter what a person's education may be, he is bound to use his mind in some way, e.g., by listening to sermons, by reading, by asking question, etc. Many people lose their faith simply through culpable ignorance; they give it up as something unreasonable because they have been too slothful or busy with other things to learn how unanswerably reasonable it is.

Hence, if anyone find his faith becoming more or less shaky, it will be well for him to examine whether he is neglecting one of these means. Any one of them--even apart from the others can gradually lead a Catholic into the sorry ranks of the hundreds of "fallen aways." And that means the loss of the highest gift God can ever give to man.

By Rev. Father Harry S. Smith,  
C.S.S.R.  
from "Why People Quit Going to Church"

## THE QUESTION BOX

I AM INTERESTED IN CATHOLIC WORSHIP. CHRIST WAS POOR AND HUMBLE YET CATHOLIC CEREMONIAL IS FULL OF POMP AND DISPLAY. DOES YOUR RELIGION TEACH HUMILITY?

Yes. We are taught to be humble. And Christian humility orders a man to be unassuming and gentle. But it does not forbid a man to worship God as befits God. In fact, the more humble a man is, the more he magnifies and glorifies God, and depreciates self. The Catholic Church says, "God certainly deserves the best we can give Him.

Whatever else we may do, let us not be mean in anything where God is concerned. We personally deserve very little, and if by our gifts God's worship is magnificent and we the poorer, that is how it should be." Christ Himself commended the poor widow for giving all she had to the Temple. Yet He was the one who taught humility.

WHEN WERE BEADS INVENTED AND WHAT DO THEY SYMBOLIZE?

It is impossible to say when beads were first used. As an aid to memory, the early Christ-

ians used to put a number of pebbles in one pocket, transferring them to another as they said each prayer, so that they could be sure of completing such prayers each day as their devotion inspired. Later, berries or pebbles were strung together for the purpose. In the middle ages sections of these beads were adapted to the different meditations which compose the Rosary, the sections being a numerical help to mediate for a given period of time upon each allotted subject. The symbolism is expressed in the word Rosary. A Rosary is a garland of flowers. One rose does not make a Rosary. Prayers are the flowers of the spiritual life, and in offering that group of prayers, known as the Rosary, we lay a garland of spiritual flowers at the feet of God.

**WHY PRAY TO SAINTS? IS IT NOT BETTER TO PRAY TO GOD DIRECT?**

Not always. The same answer applies here as in the case of prayers to the Virgin Mary, who after all is the greatest of the Saints. God may wish to give certain favors through the intercession of that Saint as God wishes. I can decide to give you a gift myself, or do so through a friend. In the latter case you do me a greater honor by accepting it from my friend than by refusing my way of giving it to you, and insolently demanding it directly from myself in person.

**BY WHAT AUTHORITY DOES THE CATHOLIC CHURCH MAKE SAINTS?**

The decree of canonization does not make a Saint. It simply declares infallibly that a given person has lived such a

holy life with the help of God's grace that he is a Saint. When someone like a Francis of Assisi lives such a holy life that all people are compelled to admire it, the Church is often asked to say whether such a person is worthy to be honoured publicly as a Saint. The Church then carefully collects all possible information and, after due consideration, says yes or no. If the Church says yes, the name of the person is venerated and put into the Canon or catalogue of those who have become Saints by their heroic lives of virtue. The Church has the authority of Christ for these decisions, for He sent her with His authority to teach all nations in matters of faith and morals, and she could not tell us officially that a given person was a perfect model of Christian virtue if such a person were not.

From: Radio Replies  
by Fathers Rumble and Carty

## READER'S OWN CORNER

I think that every article that appears in YOUTH should carry the writer's by-line and also the name of his club. I am sure that all of us like to know who wrote the article and where it came from. Quite a number of articles in YOUTH have been nameless. The articles have all been quite interesting, and I am quite sure that the people who wrote them should have been proud to have their names appear in print.

Mike Shykula,  
Press Correspondent of Ottawa  
UCY, Ontario

## Let's Read About Toronto Region

Toronto Region was formed in 1959 by the Diocesan Executive which consisted of five locals, St. Josaphat, Our Lady of Perpetual Help, St. Basil, St. Michael and St. Nicholas. The total membership registered with the Diocesan Executive during their term 1959-1960 was 105 - 70% of the total registered membership in the Eparchy.

Under the guidance of Father N. Swirsky, the Toronto Regional with Jerry Truss as chairman, Marie Kochan as secretary-treasurer and the locals' representatives, did much to fulfill their obligations as per U.C.Y. constitution in the spiritual, cultural, educational and social fields.

Utilizing the rotation system all locals participated, not only in the joint meetings which were held, on the average, once a month, but also Communion Suppers which were held on every first Friday of the month. All locals participated in the many joint activities.

The First "Unity Octave" in the Byzantine Rite was organized and sponsored by the U.C.Y. Toronto Region on January 18-25, 1960. We stand to be corrected, but to date we have heard of no other U.C.Y. local in Canada organize and sponsor a "Unity Octave." With the blessings of His

Excellency Bishop I. Borecky, our parishes not only introduced Unity Octave, but also informed them, more specifically of its purpose. In the Toronto Region devotions were held in every Ukrainian Parish, even in a Slovak-Byzantine Rite Parish. These services were

instrumental in the publishing of the booklet "Schob ucie bulo odno" by Rev. Solovy, OSBM in the Ukrainian language.

Annual Retreats organized by the Ukrainian Catholic Women's Retreat Association were well attended by the female U.C.Y. members. The first Day of Recollection for boys in Toronto Region was organized and well attended by U.C.Y. at the Basilian Fathers Residence in Weston.

The Toronto Regional attended as a unit annual pilgrimages held at the Martyrs Shrine in Midland, Ontario. Our U.C.Y. members assisted in selling refreshments and tagging at Ancaster.

A course in Ukrainian Easter eggs was well attended by the U.C.Y. members which was instructed by the Ukrainian Catholic Women's League.

A beach party, a weiner roast and an outing to the Basilian Father's home in Wester were held.

A Regional tennis and bowling league was organized, after which a banquet and dance were held. This proved to be a very profitable venture and \$70.00 of the \$90.00 profit was donated to the St. Basil The Great College Fund.

The Executive for 1960-61 consisted of Father J. Tataryn as Spiritual Director, Elsie Chamik chairwoman and Pat Taras as secretary-treasurer and two reps from each local who continued in the previous executive's footsteps.

In addition to the five locals mentioned above the Toronto Regional increased with a local at Holy Eucharist Parish and two U.C.Y. Senior locals at St. Jos-



aphat's and Our Lady of Perpetual Help. The total registered membership to date is 125, 95% of the registered membership in the Eparchy.

The Toronto Regional was instrumental in the request of the Diocesan Executive to Bishop I. Borecky to hold Unity Octave services in every Parish throughout the Eparchy. This was approved enthusiastically by both and from all reports was very successful. In addition to the services held in each Parish the Regional set up a display on the Ukrainian Byzantine Rite in one of the largest Latin Rite bookstores in the downtown area. Each U.C.Y. local contributed the requested items necessary for the display which was so successful that it was extended for two weeks and requested to hold again next year.

The annual Ukrainian Catholic Youth weekend of Retreats at the Sister Servants of Mary Immaculate convent in Toronto was very well attended by the female members.

A Day of Recollection for boys was held in the Slovak-Byzantine Rite Parish in Toronto, which was very successful and well attended by U.C.Y. members.

The change in marital status of the Toronto Regional Executive warranted its resignation and compelled the Diocesan Executive to temporarily enact on its behalf.

This term the Regional Executive is concentrating on co-ordinating joint activities, consequently necessitating a monthly Regional executive meeting to compile and emit the "Toronto Region Newsletter." This newsletter is distributed to all U. C.Y. members to inform to foster support, and to co-ordinate, without conflicts, all U.C.Y. functions.

During Lent, Miss O. Bayko of the Diocesan Executive was responsible for the Christopher Leadership Course which was held at the Diocesan office for the benefit of the Toronto Region. The program consisted of public speaking, preparing speeches for various occasions and parliamentary procedure. These courses are very successful with an attendance of fourteen members, which will again be held for the new local executive members in the Region in the Fall.

These courses have encouraged each local to use parliamentary procedure during their membership meetings, which necessitates a well rounded program at each meeting.

The Toronto Regional have sent ten members in 1959 and eighteen members in 1960 to the U.C.Y. Leadership Courses held in Sudbury, as well as assisted at the Diocesan Executive picnic held annually in the Fall.

Carolling by every U.C.Y. local in the Region is donated completely to the Parish annually with an approximate sum of \$3,000.00. St. Basil's U.C.Y. has also donated the "Stations of the Cross" in their new Parish and Our Lady of Perpetual Help Teen has donated \$50.00 to the new Parish Building Fund.

U.C.Y. members partake actively in the usual Parish functions such as choirs, annual banquets, picnics and socials.

In addition to the above U. C.Y. members participate in their community by volunteering to solicit for the Red Feather Campaign.

Plans for a joint U.C.Y. choir and Ukrainian dancing groups of Toronto Region are presently being arranged.

You will note that the above

activities to propagate the Ukrainian Catholic Church and our rich Ukrainian culture could be accomplished by members with a zeal and faith inherited only by the Ukrainian Catholic Youth!

## Girls, Get Your Man... But the Right One!

You might be happy with any of a dozen men and unhappy with any of another dozen. Any one of a hundred presentable men might find you a delightful and altogether satisfactory wife; the next hundred quering up before a ballpark might be poison to you and you poison to them.

Quite rightly, the first thing you notice in a man, you girls, is manners. You are going to have to live with a man and his manners all your life. Manners are not etiquette, though they can include etiquette. They go much deeper than knowing what to order from a French menu, using the right fork at a formal dinner and leaving open the lower button on a waistcoat. Manners are just what the word implies: his manner of speaking; his manner of meeting people; his manner of treating girls; his manner of walking and dancing and playing; his manner of treating God; his manner of acting toward his fellow men.

So a protective instinct makes a smart girl pay a lot of attention to the manners of a man.

Is his voice under control? Loud, broken, raspy, full of grammatical mistakes that in company would make you ashamed, slipping into ugly words, boist-

erous, crude? Or the voice of an educated or at least a self-controlled gentleman?

The tell-tale signs: Does he step aside to let a lady move first? Does he eat like someone who enjoys food but doesn't wolf it? Is his laughter pleasant? Has he the trick of pushing people? How is he with inferiors or people who cannot defend themselves or talk back? Is he nice with children? Is he pleasant with old people? Can he hide his feelings when they would, if displayed, hurt others? Let's remind you that life with an ill-mannered person must be pretty terrible indeed and they will cause you some mighty uncomfortable hours.

A girl marries a man within her own age range, normally two to eight years her senior. She is more mature than he both physically and mentally. She was meant to help him find himself, establish his career, form his character, shape his success in life. She can in this capacity have all the fun of a co-creator of her own husband's greatness. She has not married a great man; she has married a man whom she has helped become great. And that's an inspiring career for any young woman.

However, she has to be sure that he has the qualities she can help him shape into greatness. You cannot make a shiftless boy a successful adult. You are not going to work wonders with qualities he doesn't have. So somewhere between the finished product and the little man who just isn't there lies the man most women should look for.

If he makes love too suavely, he has been making love in too many practiced experiments. You may be just as well satisfied if he is a bit clumsy, not crude but unskilled and unpracticed. You can be just as happy if his speeches of affection are not as yet high poetry; high poetry takes a lot of writing and rewriting. You can look with the caution of an old trout on the too smooth line tipped with the too glittering bait. He probably has caught many poor fish with that debt cast.

How can you tell if a man is going to be selfish? You've been going together briefly and he makes love more ardently, wearing away, as he hopes, your defenses.

He pouts and pleads, tells you how cruel you are and how you have hurt him, how you thwart his natural instincts, and how you can trust him now and always. You remind him that there are standards and you prefer to keep them. And you find yourself with an irritable, angry, or perhaps cleverly pleading, or violently and arrogantly insistent male on your hands.

If he is selfish about that now, he will be selfish about a lot of things later on. If he is aggressive or ill tempered or pouting or slick, those are char-

acteristics you will live with all your life.

Like them? No, you don't. And you'll like them a lot less as the years lessen his love. Avoid that kind of selfish man if you have any legitimate regard for yourself.

How can you judge a good disposition from a bad one? Well, that takes some watching with a pair of wide-open eyes. If you are blinded with love and hoodwinked with your infatuation, you may not be able to see the most glaring faults.

He is unreasonably jealous with you over trifles. Bad sign; life with a jealous man is likely to be life close to the flames of the inferno. But you are flattered now with his jealousy. Take a second look and try to imagine how you'll feel with this unreasonable jealousy after it has flared and singed you over and over again.

He is all full of song when things are bright and sunny. But let one thing go amiss, and he is unfit to lay a hand on. You may want to mother him now; if he continues that through life, you will likely have moments when you won't want to mother but murder him.

Well, girls, do any of these hints sound sensible to you?  
From: "The Man of Your Choice",  
by Rev. Father Daniel A. Lord SJ

A neighbor was entertaining our small son.

"Are you sure you can cut your meat?" she asked, after she watched his struggles.

"Oh, yes," he replied, without looking up from his plate. "We often have it as tough as this at home."

## Should Teen-Agers Drink?

By drink is meant all spirituous beverages, whether they be beer or wine or whiskey.

Should boys and girls in their teens be guided by any rules in regard to "drinking"? Quite definitely they should. The reason for rules in this matter is not that liquor or the drinking of liquor is wrong in itself.

The road that leads to alcoholism starts with the first drink. That first drink may be taken during the teens. It may be taken as a joke or at the urging of innocent companions or on the invitation of well-meaning parents or because a boy does not wish his friends to accuse him of being afraid to take a drink.

Some teen-agers may protest that they have no fear of alcohol, that they can take it or leave it. Perhaps they cannot. Their experience is not sufficiently varied as yet to enable them to make a sound judgement as to their ability to resist the blandishments of the cup. The ones who think themselves the strongest may be the first to become the weakest. Liquor works that way. It sneaks up on a person. It seems weak and helpless. Yet it has a power that only gradually extends its authority over the mind and the will and the body. But once that authority is established, there are few young people or old people for all that, who can stand up to it and resist.

Young people continue to drink liquor even though they detest the stuff the first time they take it because they dis-

cover that a "snort" or two can make them feel big and brave and carefree whereas in reality they are not like that at all in their nature.

Well, all that can be changed through the mouth of a bottle. Excitement of a sudden takes the place of routine and drabness. A feeling of bravery, of bigness supplants the reality of fear and smallness. A while ago a boy was afraid to open his mouth. He was quiet, respectful. Now he is loud and vulgar and over-bearing. The liquor has done its work.

It is especially during the teens that the reason and the will are needed. There are so many temptations, so many invitations to do wrong, so many opportunities to get off to a wrong start. It is during the teens that boys and girls begin to get interested in one another. They begin going out with one another on occasional dates. To keep from doing wrong when in each other's company demands all the virtue and all the strength that boys and girls possess. Of all the times in life, that is not the time surely for a weakening of the virtues and for a taking away of the strength needed for purity.

Yet, drinking does make impurity a little bit easier than it otherwise would be. Many of the most terrible sins committed against purity can be laid at the door of drinking. If the boy and girl had not been drinking when they were on their date, they would not have been guilty of the sins of which they were so ashamed later on when they



realized the enormity of their guilt.

Remember, it is not a sign of any particular bigness or of any special bravery to be able to drink. Anybody can drink. Only the strong man can stay away from drink. It is much easier to be a drunkard than it is to be a man of sobriety. It takes a real hero to resist all the temptations to have a drink when drink is so plentiful in the country. It takes no hero at all to give in and take whatever comes along even though it may be buzz-bob juice or wood alcohol.

From "Teen-agers and Drinking"  
by Rev. E.F. Miller, C.Ss.R.

## DATING TIPS

A boy should not expect a girl to kiss him or allow him any special liberties in return for the date. Dates are for enjoyment of some recreation and for companionship.

If the boy finds that he has not enough money to finish the evening he may confide in the girl. If she can help him out he must return the money to her as soon as possible. He may telephone home, or take the taxi home first to replenish his pocketbook, before seeing his date home.

## INTRODUCTIONS

If a boy or girl wishes to meet someone of the opposite sex there are several ways of going about it. First, if you attend the same school or church or move in the same circles, you can easily find a mutual acquaintance to introduce you.

If this is not possible, and you do not know the person's name, the only chance is to take your courage in both hands, introduce yourself and see what happens. If the boy knows a girl's name he can telephone, tell her he admires her and would like to know her. He should then suggest coming to her home where her parents can meet him.

## PARENTS

Parents set the time they expect teenagers to be in at night and the young people should conform to the wishes of parents. They are more mature and their judgement on such matters is more likely to be correct. If a teenager abides by the rules generally he will find parental understanding, if on an occasional evening, he must be out later.

Quite often parents will object to the boy who is taking out their daughter. They probably have a good reason and a girl will find it best to listen to her parents and discontinue his friendship.

In a family argument a teenager should supply proof that he is right and the matter can thus be settled. If the teenager cannot do this, or finds that he is wrong, he should admit it and the matter is closed.

## CORRECTION

In the July Issue it was stated that Toronto had 150 Subscribers - - - it should have read:

Toronto.....107

Ottawa..... 17

Grimsby..... 17

Burlington..... 9

Ukrainian Alphabet	Ukrainian Name	Englisch Translation	Pronuntiation
А а	а	a	as A in BALL
Б б	бе	b	as B in BAT
В в	ве	v	as V in VAN
Г г	ге	h	as H in HAT
Ґ ґ	ге	g	as G in GAME
Д д	де	d	as D in DAY
Е е	е	e	as E in NET
Є є	є	ye	as YE in YET
Ж ж	же	zh	as S in PLEASURE
З з	зе	z	as Z in ZONE
И и	и	y	as A in CARE
І і	і	i	as EE in BEE
Ї ї	ї	yi	as YEA in YEAST
Й й	ий	y	as Y in TOY
К к	ка	k	as K in KICK
Л л	ел	l	as L in LIPE
М м	ем	m	as M in MAN
Н н	ен	n	as N in NOON
О о	о	o	as O in ORBIT
П п	пе	p	as P in PAL
Р р	ер	r	as R in ROOM (but rolled, i.e. with a vibration of the tongue on the palate).
С с	ес	s	as S in SEA
Т т	те	t	as T in TABLE
У у	у	u	as OO in MOON
Ф ф	еф	f	as F in FOOT
Х х	ха	kh	as CH in ACH (German)
Ц ц	це	tz	as TS in TSAR
Ч ч	че	ch	as CH in CHURCH
Ш ш	ше	sh	as SH in SHOP
Щ щ	ще	shch	as SH (in SHOP) and CH (in CHURCH) together.
Ю ю	ю	yu	as U in USE
Я я	я	ya	as YA in YARD
Ь ь			Not sounded. It makes a preceding consonant soft.

## UKRAINIAN FOR YOU

Fr. C. J. Pasichny, O.S.B.M.  
Spiritual Director of Borchiew UCY, Alberca

This month's selection for your Ukrainian reading and translation is an excerpt from Shevchenko's ballad, The Princess. In this excerpt, the author, in exile, addresses himself to an evening star. In his pensive loneliness he asks the star to speak to him of the natural beauty of his fatherland, which he describes in choice poetic fashion. He, in turn, will tell the star of the misfortune of the Ukraine and ask her to relate it to God.

### ЗОРЕ МОЯ ВЕЧІРНАЯ

Зоре моя вечірняя!  
Зійди над горою,  
Поговорем тихесенько  
В неволі з тобою.  
Розкажи, як за горою  
Сонечко сідає,  
Як у дніпра веселочка  
Воду позичає,  
Як широка сокорина  
Віти розпустила,  
А над самою водою  
Верба похилилась,  
Аж по воді розістлала  
Зеленіі віти  
А на вітах гойдаються  
Нехрещені діти,

Як у полі на могилі  
Вовкулак ночує,  
А сич в лісі та на стрісі  
Недолю віщує,  
Як сон -- трава при долині  
В ночі розцвітає.  
А про людей -- та нехай їм:  
Я їх, добрих, знаю,  
Добре знаю! ... Зоре моя,  
Мій друже єдиний!  
Ти не знаєш, що діється  
В нас на Україні;  
А я знаю, і розкажу  
Тобі, і спать не ляжу,  
А ти завтра тихесенько  
Богові розкажеш.



## VOCABULARY

Зоре - зоря: star.

Вечірня - вечірня: evening.

Тихесенько - тихо: quietly.

В неволі: in exile, in slavery.

Веселочка - веселка: rainbow.

Сокорина: black poplar.

Віти - вітки: branches, boughs.

Верба: willow.

Розістлала - розіслати: to send forth, to spread out.

Нехрещені діти: literally, unbaptized children; here it means mermaids.

Могила: grave, mound.

Вовкулак: werewolf, vampire.

Сич: barn owl, screech owl.

Стріці - стріха: projecting ends of thatched roof.

Недоля: misfortune, trouble.

Віщує - віщувати: to foretell, to predict.

Сон: dream.

Розцвітає - розцвітати: to bloom, to blossom, to flourish.

Та нехай їм: let them be.

Друже - друг: friend, companion.

Єдиний: one, only.

Що діється: what is happening, what is going on.

Розкажу - розказати: to tell, to relate.

Спать - спати: to sleep.

Ляжу - лягати: to lie down.